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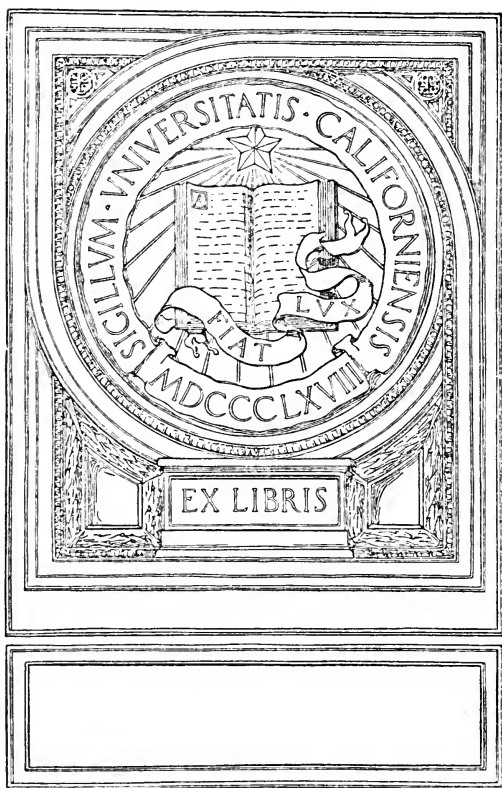


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Palmer, E. H.

AN ADDRESS TO THE PEOPLE OF INDIA.

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AN ADDRESS  
TO THE PEOPLE OF INDIA,  
ON THE DEATH OF  
MIR SYUD MOHUMMED KHAN  
BAHADOOR,  
OF JYESS,  
LATE TEHSEELDAR OF JUBBULPORE,

IN ARABIC AND ENGLISH.



BY

E. H. PALMER, B.A.,

FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE; FELLOW OF THE CAMBRIDGE PHILOSOPHICAL  
SOCIETY; MEMBER OF THE ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND;  
MEMBRE DE LA SOCIÉTÉ ASIATIQUE DE PARIS.

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1868.

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M57 P3

STEPHEN AUSTIN,



PRINTER, HERTFORD.

# AN ADDRESS

## TO THE PEOPLE OF INDIA.

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By the special blessing of Providence, and by the exercise of the most impartial and universal justice, the English Government has been enabled to extend its power and influence over the whole of the habitable globe. By promoting the advancement of science and learning, Britain has been one of the chief instruments in diffusing the blessings of civilization throughout the world, and in opening to Commerce the highways and by-ways of the earth, not only in more frequented regions, but in spots hitherto deemed inaccessible to man. Wherever they have gone, the English have assisted the progress of art and manufactures, and have striven for the improvement of the inhabitants, irrespective of race or creed. Thus their rule is everywhere received with willing obedience, and their aid is often sought by other peoples against the oppression of their own princes. Our Government will not stand aloof, a passive spectator of tyranny and wrong; for it knows full well that by such things a kingdom cannot stand; but, drawing a solemn lesson from the fate of those dynasties which have long since passed away, or from those which are even now on the verge of dissolution, it has ever boldly upheld the Right. God

has therefore established us in the land, and helped us with "a perspicuous victory; for, verily, God giveth the victory to whomsoever He will of His righteous servants." "Blessed be He in whose hands the kingdom is; He giveth it to whomsoever He will, and He taketh it away from whomsoever He will."

Another reason for the success of our Government is its adherence to the law of the Gospel—not with a mere blind obedience to the letter, but with sincere and humble endeavours to imitate the Lord Jesus in compassion for all mankind, seeking diligently to fulfil His commandments, and exercising that moderation which forms at once the surest foundation and the best argument for the continuance of its rule. Whenever the oppressed cry for redress, the English Government is ready to lend them a helping hand, influenced by considerations of neither caste nor creed, but assisting alike small and great, rich and poor, the mightiest princes and the meanest slaves. A policy like this, founded upon a sense of religious duty, is proof against the attacks of ignorant or cavilling objectors. To prove how especially the Mohammedan peoples have been the subject of England's watchful care, how ungrudgingly she aids them against their foes, it is only necessary to refer to her protection of Turkey by arms and resources in the Russian war of 1853. The English Government has re-invigorated drooping powers, and put life into fallen states from no motives of self-interest or aggrandizement, but solely in obedience to the call of Humanity—the Christian precept Universal Love.

Our supremacy in India is "a mercy from God" to the inhabitants, a blessing from the secret storehouse of His Grace. No Mussulman who is properly acquainted with the precepts of his religion can ignore the text which says:



“ You will find that the nearest in amity to those who believe are those who say, ‘ We are Christians ;’ and this is because they have amongst them clergy and monks, and are not puffed up with pride.”<sup>1</sup>

Eminent amongst the Mussulmans of India, renowned as well for his integrity and loyalty as for his illustrious birth and attainments, was SYED MOHUMMED KHAN BAHADOOR IBN NAJÁT ALLIE IBN AL SYED AL NAQAWBEE, He was of a noble Indian family, tracing its descent from Ali, the cousin of the Prophet, and was born in the year 1215 A.H., at Jyess, in Oudh, where he received such a liberal education as befitted his rank and position. Having early enjoyed the advantages of literary society, and imbibed a taste for politics, he became one of our staunchest supporters, and ultimately attained to the summit of his ambition—appointment to a distinguished and responsible post under the British Government. In this position he won golden opinions from all men, and from those who came in contact with him earned love and esteem, continually increasing to the day of his death. It would be superfluous for me to say more in his praise, as the following extract from the *Times* sufficiently demonstrates the respect and affection with which he was regarded by those amongst whom his lot was cast.

For the benefit of my Oriental readers I have translated the extract in question into Arabic verse, hoping thus to perpetuate the memory of so distinguished a man and so warm a friend to the English Government.

<sup>1</sup> Coran, chap. v., v. 85.

*Extract from the TIMES, 10th January, 1868.*

“DEATHS.

“MOHUMMUD KHAN BAHADOOR.—At Lucknow, on the 30th Nov., 1867, in his 70th year, Meer Syed Mohummud Khân Bahadoor, formerly the distinguished Magistrate and Revenue Collector of Jubbulpore, who, after a faithful service of fifty years, had received from the British Government an honorary title and a handsome pension. His death has caused deep and heartfelt sorrow to his numerous friends, both native and European. His son, Syed Abdoolah, wishes hereby to convey the melancholy intelligence to his friends in Europe. R.I.P.”

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“DEATH OF A DISTINGUISHED INDIAN.

“In our obituary for the current week our readers will find recorded the death of a distinguished native Indian Mahomedan gentleman, Meer Syed Mohummud Khan Bahadoor. We are enabled to add the following interesting details of his life and services to this country. He entered the British service in 1815, and in 1820 was promoted to the office of assistant magistrate and revenue collector at Mooltye (the Deccan) by the late Colonel Robert Low, Governor-General’s Agent. By his indefatigable zeal and assiduity he was, in 1835, promoted to the post of magistrate and revenue collector of Jubbulpore, in which capacity he rendered unqualified satisfaction to his immediate superiors. The late Colonels Robert Low, J. Banks, and Sir Duncan F. M’Leod, the present Lieutenant-Governor of the Punjaub, bore the highest testimony to his zeal, ability, and efficiency in the judicial, revenue, and civil departments.

“Contrary to the majority of his Mussulman brethren, who are enthralled by the grossest superstition and bigotry, and opposed to English education and improvement—(which is the reason why few Mussulmans prosecute the study of the

English language and literature, or allow their children to be taught it),—this enlightened Mahomedan cast off all those illiberal feelings, and although a Mahomedan of high standing, being, moreover, a Syed, holding a position of some distinction and responsibility under Government, sent his son at once to the Government College, established in Jubbulpore in 1839. This young gentleman, Syed Abdoolah, was the first Mahomedan boy who commenced learning English there.

“During the sanguinary and memorable Sepoy rebellion, in 1857, the noble and brave Syed Mohummud remained most loyal and devoted to the interests of the British Government, and upon more than one occasion he fought sword in hand for the British. While all the British officers and Europeans entrenched themselves at the Residency at Jubbulpore, the majority of the native population were wavering, but he remained firm. The correspondent of the *Times* of the 17th September, 1857, says—‘As the light slowly breaks in upon the thick darkness which has hitherto covered, as with a funeral pall, the secret springs which have forced into fierce rebellion our Bengal soldiery, and turned into the most desperate foes the men we have nourished and cherished as our own flesh, it becomes more and more evident that Mahomedanism is at the bottom of the horrible catastrophe.’ The *Times* goes on to say ‘that it is such a Mahomedan movement, I think there can be no very little doubt.’

“Let us see what the secretary to the Government of India, North-west provinces, says in this despatch to the Government of India, dated from the Financial Department, Fort William, 28th Nov., 1859—‘Meer Syed Mohummud, it will be seen, at a time when most of his co-religionists revolted, did not turn from his allegiance to the British Government. He faithfully and earnestly discharged his duty to the State, and is, the Lieutenant-Governor remarks, certainly deserving of favourable consideration in respect to the very modest request which he prefers’ (viz., pension).

“All the officials who served within the Jubbulpore, Saugar, and the Nurbudda territories from 1818, when that province was annexed to the British Government, will unanimously bear

testimony to his signal services. It is much to be regretted that he did not live long to enjoy his well-earned pension and honourable title ; but God's will be done."

I have written these few lines, not only to express my appreciation of the sincere friendship with which he honoured me, and of the deep regret which I feel at his loss, but with a hope that they may be the means of keeping alive the remembrance of his loyalty and distinguished services. Moreover, I feel that in thus expressing myself, I am but performing my duty—my duty as a friend to my best of friends, his son Syed Abdoollah, and my duty as an Englishman, of endeavouring to incite by his brilliant example others of our Indian fellow subjects to deserve equally well of their country.

E. H. PALMER, B.A.,

*Fellow of St. John's College, Cambridge,  
M.R.A.S., M.S.A.P., etc.*

ST. JOHN'S COLLEGE, CAMBRIDGE,  
10th February, 1868.

## تَارِيخُ حَجَرِ الصَّرِيحِ

الْأَمِيرُ ابْنُ نَجَاسٍ ذُو التَّقَى وَالْحَجَّي وَالْفَخْرُ وَالْمَجْدُ الْخَطِيرُ  
كَانَ فِي الثَّلَاثِ مِنْ شَعْبَانَ عَنْ هَذِهِ الدُّنْيَا لَهُ خَيْرُ الْمَسِيرِ  
قَدْ قَضَى الْعُمَرَ أَصْلَاحًا نَائِلًا جُودَ سَعْدٍ ذَلِكَ الْفَوْزُ الْكَبِيرُ<sup>١</sup>

سنة

١٢٨٤

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<sup>١</sup> آية ١١ من سورة البروج

وَأَنَّى لَأَرْتِيهِ قَضَاءً لِحَقِّ مَوَدَّتِهِ وَأَسْتَيْفَاءً لِنِعْتِ صِدَاقَتِهِ  
وَتُصَحِّحِهِ فِي خِدْمَتِهِ وَلِيَسْتَمِرَّ جَمِيلُ ذِكْرِهِ الْمُتَلَالِي بِبُحْبُوحَةِ  
مَمَرِ الْأَيَّامِ وَاللَّيَالِي وَتَعَزِيَّةٍ لِحَلْفِهِ الْجَلِيلِ الَّذِي هُوَ فِي الْمَوَدَّةِ  
لِي أَصْدَقُ خَلِيلِ السَّيِّدِ عَبْدِ اللَّهِ النَّبِيلِ وَتَحْرِيفُهَا لِلْاِقْتِدَاءِ بِسُلُوكِهِ  
وَسِيرَتِهِ لِلْمُتَقَلِّدِينَ الْمَنَاصِبَ السِّيَاسِيَّةَ مِنْ لَدُنْ دَوْلَتِنَا الْمُظْفَرَةِ  
بِاللَّهِ نَظِيرَ مَرْتَبَتِهِ

فِي الْبَلَدِ الْأَمِينِ كَمْبَرِيَجْ فِي سَاجَانَ دَارِ الْعِلْمِ ذَاتِ الشَّرَفِ  
فِي الْعَشْرِ مِنْ شَهْرِ شَبَاطِ الْحَاضِرِ حَرَرَهُ أَدُورْدَنْ هَنْرِي بِأَمْرِ

سنة

١٨٦٨

مؤكد لا برجم بالظنون روى  
للخلف في الدين والاحساب بالرغم  
شبو كما نتمنى بانقيادهم  
على المعادة بغض حشو خيمهم  
لفتنة الشرهذي موقدي الضرم  
هذا الى لندن قد خط بالقلم  
عن تجاهر في نصيح وفي جرم  
محمدًا دام كالمهود من قدم  
اخلاص وامن غير منصرم  
وانه الاهل للاكرام والكرم  
نريد عنه شهود بالثنا العمم  
للانكليز نصوحا وافر الهمم  
طالت له مدة للفوز بالنعيم  
بما استحق وسبيا فاض كالديم  
حبا تغمدته بالعز والكرم

امر جلي كضو الشمس لاح لنا  
والفيلق المجرفى بنكالة اعتصبوا  
فهاكم القوم ربناهم وهم  
والان هم عصبه الاخصام جراهم  
وقال لا ريب ان المسلمين غدوا  
لكن كاتب ديوان الامارة عن  
الى نظارة حكم الهند يعلمها  
ان الامير الذي شاعت مآثره  
فلم يزل صادقا للانكليز على  
وانه الرجل المحمود سيرته  
كل الولاة الاولى في بورسوك في  
وانه كان في ابراز خدمته  
وا حسرتاه على المولى الجليل فما  
ليغنم الشرف المسدى اليه به  
وقد توفاه باريه نورخه

عِلْمَ الْبَنِينَ وَتَهْدِيْبًا بِصَدِّهِمْ  
 لِلْأَنْكَلِيْزِ عُلُومًا مَعَ لِسَانِهِمْ  
 يَأْلُونَ صَدًّا بَيْنَهُمْ عَنْ عُلُومِهِمْ  
 مَبْرَأً بَيْنَهُمْ مِنْ وَسْمَةِ الْوَصْمِ  
 مَطَاعَ أَمْرٍ رَّئِيسًا نَافِذَ الْكَلِمِ  
 لِلْعِلْمِ أَوَّلَ دُونَ النَّاسِ كُلِّهِمْ  
 فِي مِصْرٍ سَلْبُورٍ نَشَرَ الْعِلْمَ كَالْعِلْمِ  
 بِهِ السِّيَادَةُ عَبْدَ اللَّهِ ذُو الْهِمَمِ  
 بِالْأَنْكَلِيْزِيِّ نَطَقَ بَارِزٌ بِفَمِ  
 فِي الْهِنْدِ ثَوْرَةٌ عَصِيَّانٍ لِمُصْطَلَمِ  
 مُحَمَّدٌ مُسْتَقِيْمًا غَيْرَ مَتَّهِمِ  
 لِلْأَنْكَلِيْزِ كَمَا ضَى الصَّقِلُ الْخَدِمِ  
 حُسَامُهُ لِقِتْحَامِ كُلِّ مُصْطَدِمِ  
 مِنْ جَيْشِ أَرْوَبَا قَوْمٌ يُحْتَمَى بِهِمْ  
 مَا حَلَّ بِالنَّاسِ نَقْضُ الْعَهْدِ وَالذِّمَمِ  
 تَلْخِيصُهُ بَيَانِ جَامِعِ الْكَلِمِ  
 إِسْلَامُهَا وَأَهْجَاؤُهَا سَاءَتْ الْأَمَمِ

لَا يَزَالُونَ فِي أَعْرَاضِهِمْ مَنَعُوا  
 مُسْلِمُونَ وَاسْتَشْنَى الْقَلِيلَ أَبَوْا  
 يَرْتَضُونَ بِهَاتِيكَ الْقَوَاعِدِ لَا  
 أَنْ ذَا الْعُلُوِّيِّ الْمُعْتَلِيَّ نَسَبًا  
 نَلْدًا بِأَمْتِيَّازِ رَتْبَةٍ عَظُمَتْ  
 حَى الْمَبَادِرِ أَرْسَالَ أَبْنِهِ طَلَبًا  
 الْمَدْرَسَةِ الْحُكْمِ الَّتِي رَفَعَتْ  
 الْجَيْبُ أَبْنَهُ الشَّابِّ الَّذِي أَتَاخَرَتْ  
 كَانَ أَوَّلَ ذِي بَاعٍ أُتِيحَ لَهُ  
 أَنْ فِي السَّبْعِ وَالْخَمْسِينَ مَا أَشْتَهَرَتْ  
 يَزَلْ ذَا الْأَمِيرِ الْمُسْتَعَانُ بِهِ  
 شَجَاعَتُهُ مَوْفُورٌ غَيْرَتُهُ  
 الْخَوْفِ فِي مَوْطِنِ الْهَيْجَاءِ مُصْطَلَّتًا  
 حُوصِرَ فِي بُورِ الْوَلَاةِ وَمَا  
 يَزَلْ ثَابِتًا لَمْ يَشْنِ فِطْرَتَهُ  
 يَلُ تَيْمَسَ فِي أَيْلُولٍ وَقَعَ مَا  
 عَلِمْنَا أَفْتَتَانَ الْهِنْدِ مَنَشَاوَهُ



ترجمة ما رثاه به تيمس في مياوتنا المشهورة

بُسَّ الزَّمانُ دهانا بِالْفَجِيعَةِ في  
 مُحَمَّدٍ عَيْنِ أَعْيَانِ الزَّمانِ وَمِنْ  
 شمسِ الدَّرَايَةِ في الْأَحْكامِ فَطَنَتْهُ  
 قَدْ ذَاعَ صَيْتاً وَهَذِي فِرْصَةٌ عَرْضَتْ  
 نَيْطَتْ بِهِ الرُّتْبُ الْعُلْيَا فقامَ بها  
 مُدَّ عامٍ خَمْسَةَ عَشَرَ الْأَنْكَلِيزُ عَلَى  
 وَعَامَ عَشْرِينَ قَدْ صَارَ الْمُسَاعَدَ في  
 مُدِيرَ أَمْوَالِ مَوْلَتِي في دِقَانِ لَدُنْ  
 لِلْإِهْتِمَامِ وَفَرَطِ الْاعْتِنَاءِ بِمَا  
 وَلِي السَّاسَةِ وَالْأَمْوَالِ يَجْمَعُهَا  
 فَكَانَ في كُلِّ مَا أُوتِيَهُ مُضْلِعاً  
 مُسْتَوْفَرَ أَلْحَمْدِ مِنْ كِبَارِ دَوْلَتِهِ  
رُوبرْتَلُو ثُمَّ جَنْبِنَكْس وَسَرْدَنْكُنْ  
 بِالْحَقِّ هُمْ شَهِدُوا عَنْ حَسَنِ خِدْمَتِهِ  
 خِلَافَ مَا يَفْعَلُ الْإِسْلَامُ مَعَشَرُهُ

فَقَدْ الْأَمِيرَ الْخَطِيرَ الْمَجْدِ ذِي الشَّمَمِ  
 فِي الْهِنْدِ كَالْبَدْرِ يَجْلُو حَالَكِ الظُّلَمِ  
 وَقَادَةَ بِالذِّكَا وَالرَّايِ وَالْحَلُمِ  
 لَذَكَرَ أَخْلَاقِ هَذَا الْبَاهِرِ الشِّيمِ  
 عِنْدَ الْبَلَاءِ قِيَاماً ثَابِتَ الْقَدَمِ  
 أَعْمَالِهَا أَسْتَوَزَرْتَهُ مَوْفِي الْخِدْمِ  
 سِيَّاسَةِ الْمَصْرِ تَدْبِيراً بِلا ضَجَمِ  
رُوبرْتَلُو مُسْتَشَارِ النَّائِبِ الْحَكَمِ  
 وَلِيهِ رُقِّي لِمَجْدِي السَّيْفِ وَالْقَلَمِ  
 مِنْ طَوْدِ بُورٍ بَعَزَمٍ غَيْرِ مُنْشَلِمِ  
 حَسَبَ الْمَرَامِ شَدِيدِ الْبَأْسِ لَمْ يَزِمِ  
 مُسْتَكْمِلاً لِمَدِيحِ خَيْرِ مُغْتَنَمِ  
أَمِيرِ بَنْجَابِ أَتْنُوا عَنْهُ لِلْعِظَمِ  
 وَجَمْعِهِ الْأَمَالِ وَالتَّدْرِيبِ فِي الْحُكْمِ  
 تَعْصَباً غَيْرَ مَحْمُودٍ عَلَى الزُّعْمِ

لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ ذَٰلِكَ بِأَن مِّنْهُمْ قِسِّيَّيْنَ  
وَرَهْبَانًا وَانْهَم لَا يَسْتَكْبِرُونَ“ (١) فكان من هؤلاء الذين صلحوا وعلى  
خير الأمة أصطفقوا واصطلحوا نابغة دهره وعين أعيان عصره فريد  
زمانه واسطة عقد أقرانه المتفرد بالهمة بين اخدانه السيد  
محمد خان بهادر ابن السيد نجات على ابن السيد  
التقوي من أكابر الهند شريف علوي مولده سنة خمس عشرة  
بعد المائتين والالف للهجرة في مدينة جايس من متعلقات  
أوده نشأ في أحسن تربية تستلزم سعده وقد سمع من أئمة  
العلم واتقن الدراية في السياسة عن أهل البصيرة والفهم ممن  
نصح لدولتنا المنتصرة بالله وتبوا من عنايتها ما تمناه وارتقى  
إلى رتب المجد السامية وتشرف بالمناصب العالية ولم يزل  
يتسامى اشتهاراً بين الخاص والعام حتى تغمدته الله برحمته في  
هذا العام وكفى بالثناء على محامده الماثورة ما كتبه تيمس  
في مياومتنا المشهورة وقد نظمت هذه الترجمة في لغة العرب  
شعراً تخليداً لذكر هذا الرجل الشريف مجداً وفخراً لانه كان  
من الناصحين لدولتنا المنتصرة بالله سرّاً وجهراً

الذى بيده الملك يؤتى الملك من يشاء وينزع الملك ممن  
يشاء ويعز من يشاء ويذل من يشاء ولاعتصام دولتنا في الدين  
بشريعة الانجيل وأطراحها تقليداً ليس عليه من النص دليل فلم  
تُقلد إلا المسيح بافعال الرحمة لجميع الناس واتخذت اوامره  
في البحث والتفتيش وحماية النفس اقوى اساس وابين حجة  
وقياس فلا تمنع الفضل بسبب المذهب والدين عن ضعيف  
مستعين صغيراً كان او كبيراً وغنياً او فقيراً وحقيراً او خطيراً وان  
كان دينها هو الموجب لهذا السلوك فلم تعباً بمن يلومها  
عيله من السوقة او الملوک ولهذا اعانت ولا تزال تعين المسلمين  
وتذب عنهم المعاندين يؤيد ذلك محافظتها في حرب قريم  
دولة العثمانيين سنة الثلاث والخمسين ثم اقراضها المال عند  
الاضطرار عوناً لها على المعادين لانها باستبقاء رمق الدولة تحمي  
الامة امثالاً لما توجبهُ النصرانية من افعال الرحمة فكان استيلائنا  
نحن الانكليز على اقطار الهند رحمة من الله للسكان ونعمة من  
العناية الربانية الحفمية الامتنا والمستوثق من المسلمين بيقينه  
لعارف بكتابه ودينه ائتمربما جاء في نص القرآن المبين من  
ميل المسيحيين ونصحهم للمسلمين "وَلَنَجْجِدَنَّ أَقْرَبَهُم مَّوَدَّةً

## الْحَمْدُ لِلَّهِ وَحْدَهُ

دولة الانكليز خصها الله بالمجد والفخر لا زالت اعلامها منشورة  
بالنصر في جميع اقطار الدنيا على البر والبحر انقاد اليها العباد  
وتملك اقاصي البلاد لانها سادت بالعدل الانام وسأوت في  
الحقوق بين الاقوام وأحيت العلوم والفنون في مدنها ومهدت  
للتجارات الجوان والعوادل في مسالك الارض سهلها وحزنها  
واعانت على اتقان الصناعات ناسها في كل جهات مملكته  
على اختلاف الاديان وتباين اجناسها ومتمعت بالحرية الامم على  
اتم ما منحه الله الانسان من النعم فاقبل الخليفة طوعاً لاتباعها  
تستجير بها على المستطيلة ودفاعها وذلك لان دولتنا ايدها الله  
مدى الدهر آبت ان يقر الناس على الضيم والجور لعلمها ان  
الملك لا يستقيم بذلك معتبرة بالاولى درجوا والذين هم ما  
بين منقرض او هالك فمكّن الله لها في الارض ومدّها بالفتح  
المبين والله ينصر من يحب من عباده الصالحين فتبارك



# المراثية

لِذِي الْهِمَّةِ الْوَفِيَّةِ      الْمُسْتَيْقِظِ فِي الْأُمَمِ الْهِنْدِيَّةِ

نظم أدورد هنري پامر



طُبِعَ فِي هَرْتْفُردَ فِي دَارِ طَبَاعَةِ اسْتِفَانْ أَوْسْتِنَ سَنَةِ ١٨٦٨ وَيُبَاعُ فِي  
دَارِ الْعِلْمِ فِي كَمْبَرِيَجْ عِنْدَ الْخَوَاجَاتِ دَائِتُنْ وَبَلْ

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